

Qu'Appelle Progress.

Vol. I, No 14

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Price Five Cents

Publisher's Notice.

OUR RATES.

Subscription price: \$1.00 per annum, in advance; single copies 5 cents.
The rates for our advertising space by contract are as follows:

	One week.	One month.	Three months.	One year.
One column	\$10.00	\$15.00	\$35.00	\$100.00
Half column	8.00	10.00	20.00	60.00
Quarter column	5.00	7.00	15.00	40.00
Three inches	2.00	3.00	10.00	30.00
Two inches	1.00	2.00	8.00	20.00

Business cards \$1.00 per month payable quarterly.

The above rates do not apply to auction sales, entertainments, tenders, meetings, legal notices, or anything of a transitory nature. Transient advertisements, 10 cents per line first insertion, 5 cents per line each additional insertion. Yearly advertisements allowed to be changed monthly, if offered \$1.00 will be charged for each additional change.

Business locals, 50 cents for first twenty-five words, 2 cents for each additional word. The publisher reserves the right to refuse to insert advertisements of a questionable or objectionable character.

Address, JAMES WEIDMAN, Qu'Appelle Station, Assin.
E. J. WEIDMAN, Proprietor.

Legal.

LESLIE GORDON,
NOTARY PUBLIC, COMPTROLLER,
COMMISSIONER FOR MANITOBA, &c.
Agent for Canada North West Land Co.
and Qu'Appelle Town Site.

FIRE & LIFE INSURANCE. MONEY TO LEND.
QU'APPELLE STATION, N.W.T.

Notices.

TENDERS WANTED.

SEALED TENDERS addressed to the Chairman of Waseley Municipality and marked on envelope "Tenders for Bridge," will be received up till

Friday, Feb. 26th,

FOR

Building a Bridge on the Qu'Appelle River.

Near W. P. Oler's farm. Plans and specifications can be seen at Huxley Campbell's, who will give any information required.

Tenders to be opened on Saturday, 27th.

By Order.

HUXLEY CAMPBELL,
ROBERT NIMMONS,
Bridge Committee.



MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster General will be received at Ottawa until noon, on FRIDAY, 20th FEBRUARY, 1886, for the conveyance of Her Majesty's Mails on a proposed Contract for four years, twelve times per week each way, between Fleming Post Office and Railway Station from the 1st April next.

The conveyance to be made on foot or in a suitable vehicle. The Carrier to leave the Post Office and Railway Station with the mails on such days and at such hours as may be from time to time required; to deliver the mails at the Railway Station within five minutes after leaving the Post Office and at the Post Office within five minutes after the arrival of each mail train.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Fleming and at this office.

W. W. McLEOD,

Post Office Inspector.

Post Office Inspector's Office,
Winnipeg, 18th January, 1886.

THE PROGRESS
Book and Stationery Store will open shortly.

EVERY DESCRIPTION OF
BOOK AND JOB PRINTING.

Executed at the office of

The Qu'Appelle Progress.



TENDERS

To Millers and others in the Northwest Territories and in Manitoba West of the First Principal Meridian only.

SEALED TENDERS, accompanied by One Hundred Pounds Samples, and endorsed "Tender for Flour," will be received at the undermentioned Indian Agencies, in the North-West Territories, up to noon of Thursday, the twenty-ninth of April, 1886.

AGENTS.

H. Martineau,
J. A. Markle,
A. McDonald,
W. S. Grant,
P. J. Williams,
H. B. Lash,

AGENTS.

The Narrows, Lake Manitoba,
Birtle,
Crooked Lakes,
Assiniboia Reserve,
Fife Hills,
Muskegung's Reserve,
Trenchwood Hills,
Prince Albert,
Battleford,
Victoria,
Edmonton,
Peace Hills,
Fort Macleod,
Blackfoot Crossing,
W. C. de Ballinhard, Sarsce Reserve.

Forms of tender, giving full particulars relative to the quality, quantity and points of delivery of the flour required, may be had on application to any of the above-named Agents, or from the Indian Commissioner for Manitoba and the North-West Territories, Regina; and no tender will be entertained which is not made out on one of the forms in the hands of the Agents or of the Indian Commissioner for distribution to intending tenderers. Each tender must be accompanied by an accepted cheque, approved by the Indian Agent for the District, for at least five per cent of the amount thereof, which will be forfeited if the tenderer declines to enter into a contract when called upon to do so, or if he fails to fulfil his contract to the satisfaction of the Department. If the tenderer prefers to do so he may deposit with the Agent, in lieu of an accepted cheque, the notes of any Chartered Bank in Canada, to be at his disposal. Cheques or cash accompanying tenders not accepted will be returned, but a cheque deposited by a successful tenderer will be retained until the satisfactory completion of his contract. Each tenderer is required to show in his tender the full value of all the flour which he is prepared to deliver under contract and his tender will not be entertained.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department, for the proper performance of the contract.

Tenders will be entertained for a portion of the arrangements for their flour to be forwarded at once from railway stations to their destination in the Government Warehouse at the point of delivery.

The lowest, or any tender, not necessarily accepted.

L. VANKOCHNET,
Deputy of the Superintendent-General of Indian Affairs,
Ottawa, 30th January, 1886.

PUBLIC NOTICE.

POPULAR GROVE SCHOOL.

ALL parties are hereby notified that the undersigned committee have petitioned the Lieutenant Governor for the erection of Popular Grove School district within the following limits: School for its four corners, namely: N. W. Corner Sec. 21, Tp. 17, R. 11; S. E. Corner Sec. 36, Tp. 17, R. 11; S. W. Corner Sec. 6, Tp. 17, R. 11; S. E. Corner Sec. 1, Tp. 17, R. 11, comprising the whole of Tp. 17, R. 11 west 2nd Mer. and hereby call for a vote of the school electors within these limits to decide whether such petition shall be granted or not, to be given on Thursday, the 25th day of February, 1886 at the residence of D. H. McLean on west half Sec. 10, Tp. 17, R. 11.

Votes will be received from nine o'clock a.m. until four o'clock p.m.

The qualification of voters is expressed in the following oath, which persons desiring to vote must take, if required:

"You do solemnly swear that your name is (mention name given by the proposed voter) that you are the owner (tenant, or occupant) of (describe the land voted upon); that it is of the value of one hundred dollars (or, if a tenant, of the yearly value of twenty dollars); that it is situated within the limits of the proposed School District; that you are of the full age of twenty-one years; that you are not an alien or unfreehold; I swear that you have not received any corrupt reward, and having no hope or expectation of receiving any such reward, for voting at this time and place."

Returning Officer: WILLIAM HALL,
Committee: JAMES HARRIS,
THOMAS DAVIS

AUCTION SALE

OF VALUABLE

FREEHOLD PROPERTY.

Under and by virtue of a power of sale contained in a certain mortgage which will be produced at the time of sale, there will be sold by Public Auction by Fred. K. Gibson, Auctioneer, at the Leland House, in the town of Qu'Appelle Station, in the Provisional District of Assiniboia, on Thursday, the twenty-ninth of April, 1886.

Under and by virtue of a power of sale contained in a certain mortgage which will be produced at the time of sale, there will be sold by Public Auction by Fred. K. Gibson, Auctioneer, at the Leland House, in the town of Qu'Appelle Station, in the Provisional District of Assiniboia, on Thursday, the twenty-ninth of April, 1886.

At the hour of two o'clock in the afternoon, the following valuable hotel property in the said town of Qu'Appelle Station, and being composed of lots numbers thirteen (13) and fourteen (14), in block number one hundred and sixty six (166), as said lots and block are laid down and marked out on the plan of the town of Qu'Appelle, Canadian Pacific Railway Company's survey, together with all the privileges and appurtenances belonging.

On the lots is erected a valuable building admirably adapted for a hotel. The property is situated on the principal street in the town; and near to the railway station.

For further particulars and conditions of sale apply to

JAMES H. BENSON,

Venditor, Advocate,
February 8th, 1886. Regina.

THE AGRICULTURAL SOCIETY

The meeting advertised to take place on the 9th instant, was duly held and resolutions were passed to form an Agricultural Society to be called "The South Qu'Appelle Agricultural Association." The fee for members was fixed at one dollar. The following officers were elected for the present year: President, W. S. Redpath; 1st Vice-President, T. Wright; 2nd Vice-President, B. Ross; Directors, Leslie Gordon, A. M. McLane, N. Fallis, A. Webster, Jno. Gorrell, J. Craig, J. K. Kates, B. Beacon and J. K. Skinner; Secretary-Treasurer, G. H. V. Bulyea. The Secretary will be glad to receive the names and subscriptions of all residents in the municipality at once so that the Association may prove itself to be one worthy of the neighborhood. The directors will hold their first meeting on Saturday the 13th inst., at 14 o'clock (2 p.m.)

Rapid City Ripples.

—Mr. D. A. Hopper has returned from his trip to Ontario.

—It was 63° below zero at Brandon on the 22nd January.

—Died, on Sunday, the 31st, ult., Gisle Hall, daughter of Mr. Jno. M. Hall, merchant; aged 5 years and 8 months.

—Mr. Beatty, M. P., last week signed a contract in New York for building the Northwest Central railway between Brandon and Battleford.

—On Thursday of last week, while Mr. and Mrs. Finlay were driving near Mr. J. S. Crane's, the cutter in turning a corner slid down an incline and upset, breaking Mrs. Finlay's arm.

—Wm. Johnson, son of Mr. W. E. Johnson, of Totanka, was killed last week while working in the bush at Biding Mountain. A tree that had been cut down lodged in a sapling which sprung up and struck him in the head causing death.

ELLISBORO.

—At Ellisboro post office some beautiful hyacinths in full bloom may be seen, tending to show that this is not such a frightfully cold country as some people imagine.

B. BATTERY DRAMATIC CLUB.

The first performance of the B. Battery Dramatic Club took place in the Immigrant Building last Friday evening, and the officers and men may indeed be congratulated at the success of the entertainment and the large and enthusiastic audience which greeted the different actors as they appeared upon the stage. Standing room was at a premium, every available chair and seat being occupied long before the rising of the curtain. The programme commenced with the very amusing farce entitled "B. R." or the Benaia Boy. Gr. Sutherland took the leading part of "Benjamin Bobbin" and kept the house in roars of laughter by his acting and facial expressions, which were capital. He is a host in himself in the theatrical and musical line. Corpl. Willis, as "the Chicken," was inimitable. He looked and acted his part with great spirit. Mrs. J. Fellows, as Dorothy the housemaid, and W. Fellows, as Mrs. Punccheon, were very good. Their modest manner and graceful air were much admired, and with the addition of a little rouge they looked quite charming. Gr. Leader as the Squire acted with his usual power, and the scene when he is trying to induce Benjamin to put on the gloves with the Chicken was very amusing. Gr. O'Leary as Joe the ostler—in fact all the characters were so well sustained it would be difficult to discriminate. The second part of the programme consisted of songs, recitations and Negro sketches. Corpl. Bealey's recitation of Inkerman and his own composition of Cut Knife, Corpl. Willis' recitation of the sorrowful tale of the Servant girl, were all well rendered. The harjo and bones by Brothers Lucas, Adams and Nesbitt, was one of the best things of the evening. Their songs were good, their playing was good, and as singers, were quite the correct thing. Gr. O'Leary's lecture on phrenology was very funny, his jaw breaking words about the latitudinosity of the cranium were quite clear and loud. The evenings amusement concluded with the Negro sketch the Photographic Gallery, and Gr. Sutherland's songs "The tenderfoot's lament," and "When I left for the war, on the C. P. R., with the famous Battery B." fairly brought down the house. Major Short and all the officers of the Battery were present and took great interest in the fun, as they do in everything which takes place in this town, and Major Short may well feel proud of the corps under his command, who are as fine a lot of soldier-like looking fellows as you can see in a weeks march.

MOORE JAW.

MOORE JAW, Feb. 9.—Inspector McGibbon and ten men of Northwest Mounted Police, who left here for Wood Mountain on the 1st inst., arrived there after three days hard travel. Most of the men were more or less frozen but stood the blizzard which was one of the worst of the season. They started after some horse thieves and caught one man, by the name of Anderson, who was in charge of the stolen horses. The rest of the gang skipped out before the arrival of the police. When captured he had forty-six horses in his possession, out of 140 which were stolen from Montana. Anderson no doubt would have escaped had it not been for a severe blizzard prevailing at the time, which prevented him from seeing the police until they were upon him. He was well armed when captured. The police left Wood Mountain with the prisoner and horses on Saturday, arriving here yesterday. The prisoner was taken to Regina yesterday evening.

A California judge has decided that a man cannot recover damages from parents who ejected him from their house for frightening their baby into spasms while attempting to kiss it. Good for him! The baby has been put upon too long. Why should he be kissed by old and young, and by invalids of every age and variety, whether he will or no, and nobody can protest? Let it be known that the man or woman who kisses a baby hereafter, without first obtaining the consent of the baby and baby's guardians, must do it at his own risk, and not altogether at the risk of the baby, as hitherto.—Boston Transcript.

EUGENIE SHOPPING.

A Startling Reminder of the Sedan Reader in a London Upholsterer's Shop.

"I have seen a thing quite marvelous in its way," says Olive Logan in a recent letter from London. "I have seen a star-of result of a great war, of the debilitation of a reigning sovereign, of the exile of the last inhabitants of the Furies. I have seen the ex-Emperor Eugenie sitting up at the counter of an upholsterer's shop, pricing a curtain silk, feeling it to verify the value of its texture, objecting to its color, asking to be shown something else—something of the same kind, only different; a little more so, in fact, or perhaps not quite so much, exhibiting, one may say, the very indecision of plain Mrs. Jones or Brown, who wishes to get full value for her money and is not going to make a mistake if she can help it. Yes, there she sat, the beautiful Eugenie de Montijo, comtesse de Teba, ex-empress of the French, now called, when traveling, the Comtesse de Pierrefonds. I was walking rapidly down the central aisle of the shop, myself bent on the acquisition of curtain materials for the decoration of my own lodgment when my eyes fell upon the imposing form and the striking features of the empress. At first I thought I must be mistaken, for who would dream that a sovereign—even an ex—would so lose sight of the dignity that doth hedge a king as to sit down at an upholsterer's counter and hold converse with one of the salesmen? But there could be no mistake. It was she. These are indeed days of social upheavals.

"She was dressed in the deepest mourning, the widow's garb. The long, sweeping fall of crêpe sweeping from her bonnet was somewhat lacking in freshness, just as it is with plebeian widows after a few wearings in this moist, misty climate of Great Britain. Her cashmere cloak, trimmed with ermine, was drawn in at the waist behind, the better to show a figure which is still symmetrical, and the beautiful, taper-fingered hands were increased in black gloves which fitted without a single wrinkle. Nor was this celebrated lady devoid of some semblance of a courtly surrounding. Three ladies accompanied her, and by their deferential manner plainly showed how far above themselves they held the historic personage with whom they had the honor to be associated. In London, during the course of a long residence, one sees so many potentates, reigning or having reigned, so many serene highnesses (and also such numbers of disturbed ones), so many princelings of this sort and that, so many 'high-placed' and 'well-born' individuals, and so on, that one king or queen in exile seems an ex-novo matter to wax eloquent about. But Eugenie buying curtains in that far from aristocratic locality, the Tottenham court road! At a shop too, whose very mainpring of existence is cheapness, combined with beauty."

"To all who saw Eugenie in those long-past days, when her golden hair and her mauve silk dresses and her ermine and her 'fresh-butter' colored gloves were matters of interesting gossip, the personal beauty of this famous personage will always remain an indelible impression. Watercolor, the portraitist of courts, has fixed upon several canvases the painted semblance of this exquisite face, that waterfall of golden curls, those marble shoulders, that wonderful pair of eyes, almond-shaped, close set together, of strange but bewitching expression. That she was beautiful Eugenie had the verdict of the world. Even the Germans, in all their hatred of the French which the war engendered or inflamed, did not deny that the empress was passing fair. In the British Museum a short time ago I was looking over some records of the Franco-Prussian war, and I saw that Eugenie's superb beauty was made the pivot upon which shocking calumny was hung, but no personal coarseness was never questioned for a moment.

An Explanation.

Mr. Ben Perley Poore explains in the Boston Budget that Zach Chandler's bold comeliness, and his eagerness to believe that he indulged too freely in strong positions, was the result of a gas explosion the first evening after he had removed to a new house in Detroit. Immediately after the gas was turned on and it the smell of escaping gas arose, the family and servants, and search was made for the leak. The daughter, now Mrs. Hale, then a child, with a lighted candle, detected it in a closet of the parlor. The father, knowing the danger of an explosion, hurried to the closet with a servant, took the candle from the daughter's hands, and shielded her just in time to receive the full blast himself, burning his head, neck, and hands almost to a crisp. The nose, ears, eyes, lips, and flesh of the face were so completely burned that old Zach embraced a servant, the nurse, and mounted through his blistered lips, "bring on your cannibals, I'm cooked!" Such is the history of a face only saved by the closest skill in surgery.

Holy Catholic Church.

"Its Continuity in England."

A Lecture Delivered by the Bishop of Qu'Appelle, Jan. 25.

The subject upon which I purpose to speak to you this evening is "The continuity of the Church in England." I purposely say the church in England rather than the church of England, because rightly to understand the history of our church we must go back to a time long before there was strictly speaking any Engli or Angle-land, except on the coast of what we now know as Denmark. Our mother country had no right to the name of England, as a whole, for more than two hundred years after Hengist landed at Ebbsfleet on the Isle of Thanet in 449. The Christian church had been in the country, at the very least three hundred years before. Three bishops of the British church were present at the Council of Arles in 314, shewing that even thus early the church in Britain was fully organized. It would be impossible in the short space of an hour or so to give even the faintest outline of the history of a church extending over nearly eighteen centuries, if we were to attempt to allude to the very varied subjects of interest in connection with it. I therefore propose to take this one portion of the subject—its continuity. By this I mean the evidence that history gives us of the church being one corporate body from the time when it was first founded in that country to the present time. There may have been growth and changes, there must have been if it is a living body. The child is not exactly the same to outward appearance as the full grown man; the hardy oak that stands unmoved against the fiercest storm is very different to the tender sapling that a little child would uproot, but yet no one would deny that in both cases they are the same body, and their sameness consists in the continuity of their growth. The child has developed into the man, the sapling into the full-grown tree, by the natural increase of that which was in it at the beginning, though for the purposes of that growth it assimilated to itself various things from without, but there was no break in the essential character of its life. So is it with the church. To prove its continuity, we must prove that there has been no break in the essential character of its life. It is not enough that it has the same name, we must show that it is the same body by its continuing to have the same germ centre. What then is this germ centre, this essence of the church's corporate life? In the lecture that I gave last week, I shewed that this germ centre of the church's life is revealed to us in those words that record the state of Christian character, the Christian life, from the very moment that the descent of the Holy Spirit and the baptism of the three thousand made of the individual followers of Christ one body. "They continued stedfastly in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers," in which words we see a fourfold unity of faith, of discipline, of sacrament and of worship. And in all these we can trace, we fearlessly say, the continuity of our branch of the one Holy Catholic Church through the centuries to that birth-day of the church. Even with regard to this latter, the unity of worship, which is the most difficult to trace and prove, and in some respects is the least important, for if we can prove the unity of doctrine and the unity of discipline we may be sure that that same faith would find its expression in very similar if not identical words of prayer, yet even here we can trace the general outline of our liturgy, and several even of our very prayers up to very early times, while most of the collects of our prayer book have been used by the church for over 1200 years. It is usually thought by those who have not studied the subject, or at least it certainly seems to be thought from general remarks, that at the time of the reformation,

an entirely new order of service was adopted by, or rather imposed on, our church. Nothing can be further from the truth. Our present book of common prayer is simply a revision, condensation and translation into English of the various books that had been in use in the church for many centuries, and this work was done by the church itself through a committee composed of members of its representative body, convocation. Before that time there had been in the church various books for different offices. The chief of these were the Breviary, or Portifory as it was usually called in English, and the Missal. The first of these contained the offices for the seven canonical hours, which were supposed to be said daily, but as a matter of fact were almost entirely confined to monasteries. When combined these offices were called the divine office. The book that contained these offices was called the Breviary. It had been rearranged and abbreviated by Gregory VII., in the eleventh century, and it was called the Portifory from the Latin indicating its portability. I need scarcely say that this divine office was the source from which our morning and evening services were taken. And if we carefully examine the earliest examples of these offices that have come down to us, that is from the fourth century, especially those in the Eastern church, we find that there is a very striking similarity between the form and order of the service, and the forms used in the Jewish synagogue and in the temple. They commence with a deeply penitential prayer, then follows invitation to praise, then the Psalms in order mingled with prayer. I need scarcely point out to those acquainted with our service that it is exactly the framework on which our office is constructed. And this resemblance to the Jewish office is, as a great authority on this subject, Mr. Freeman, has pointed out, "a powerful argument in behalf of the antiquity and primitiveness" of such kind of service. "For it is difficult," he well observes, "if not impossible, to assign any time, subsequent to the first days of Christianity, at which the services are likely to have received their elements or their shaping from such a quarter; whereas at the beginning of things, it was perfectly natural. And it may be added, that our discerning in them features, derived not from the service of the temple alone, nor from the synagogue alone, but from both, seems exactly to meet the case with which the apostles would have to deal, in fixing the outlines of ordinary Christian worship." And it is noticeable that our church alone has retained this link with the past. The Roman church has practically lost it. As another writer well versed in the subject has said, "vessels alone, as an authoritative service out of the various divisions of the divine office, struggles" in that church "for recognition. On the other hand, an irregular bundle of vernacular forms of worship, litanies, hymns and modern prayers, have accumulated, and are encouraged by authority as the playthings, so to speak, of the laity, who it is assumed, cannot compass anything better; while the old and venerable *Officium Divinum*, the breviary services, are remanded to the mere private use of the clergy."—A. J. B. H. "Meanwhile the English church holds fast to a form of ordinary worship possessing, whatever its defects otherwise, one advantage which the rest of the western church has recklessly thrown away: viz: that of having come down to her in an unbroken succession from primitive days, her foot in this matter at any rate, is on the rock of apostolic practice and precedent; her foundations are upon the holy hills." The other chief book of the pre-reformation church was the Missal, or the "order of celebration of the holy communion or eucharist." This was undoubtedly the most important, as it was the church's embodiment of that which has ever been considered the highest act of Christian worship. Here indeed we might expect to find, as in fact we do find, the greatest amount of change from the pre-reformation office. We all know that one of

the chief controversies at the time of the reformation was with regard to the doctrine of the holy communion; and therefore it is only reasonable to suppose that the reformation of the doctrine would involve a very thorough change in the service. But here two things have to be remembered that are very often forgotten. First that very much of the controversy was rather against the current received opinions, and the teaching of the divines of the mediaeval ages as confirmed and made an article of faith by the fourth chapter of the Lateran in 1215, than against anything that was actually contained in the office books. Those liturgies being far older than the materialistic ideas of a change of substance in the elements which first began to be a matter of controversy about the middle of the ninth century (Paschasius Radbert d. 865), are even to this day in the Roman church to a certain extent, and in some particulars, a witness against the perversion of truth. Undoubtedly many forms and ceremonies had gathered round the Roman office—and many alterations had been made in it—in consequence of this doctrine, and in order to give practical expression to it, but deep in the heart of the office itself there is a witness to the spiritual, rather than a material presence, when prayer is made as it is, that to us (i.e. to those who receive them) the elements may be the body and blood of Christ. But secondly, it must be further remembered that the Council of the Lateran was not recognized in the English church till 1370, or about 170 years before the reformation, and that she adhered in many most remarkable points to the condition of her ritual as it was when introduced by St. Augustine, refusing to admit many alterations adopted elsewhere throughout the west. In this as in other matters testifying to her independence even at the time of Rome's greatest power and supremacy. "So wide indeed was the discrepancy," says that learned writer Mr. Freeman "owing to this cause and to others of longer standing, between her rite and the Roman, that it may safely be affirmed that no Roman or continental priest can possibly, for many ages before the reformation, have officiated at an English altar." Probably the greatest of these differences was that the direction which was embodied in the rubrics of all other churches of the west, for the celebrant to kneel and worship the element, never found footing in those of the English church. And this peculiarity continued down to the very time of the revision of the offices in the sixteenth century. The communion offices of the various dioceses of Salisbury, of York, of Hereford or Bangor in whatever else they might differ, agreed in this point—a unanimity it must be admitted most striking and even astonishing when the universal prevalence of this direction elsewhere throughout the west, and the immense importance attached to it, are taken into consideration. "Viewed in its theoretic structure, the stream of liturgical service in this country flowed almost unimpeded in this particular, from the apostolic fountain-head." There had been before the reformation several uses of liturgies and other forms of service in various dioceses of the church of England, all similar indeed in their main features and structure, but differing in minor points. This arose from the fact that in ancient times it was a considered a prerogative of a diocese to frame formularies for its worship. Of these, however, one had won for itself almost universal acceptance in parish churches. This was the use of the diocese of Salisbury or Sarum. It had been compiled by Osmund, bishop of Salisbury in 1085. The previous offices from which was compiled were variations of that which St. Augustine brought with him in 595, to a certain extent probably influenced by contact with the old British service books, which differed very considerably from the Roman. These latter seem to have come through Gaul from the liturgy of the church of Ephesus, known by the name of St. John, which was introduced into France at a very early date. The liturgy that St.

Augustine brought with him was one that Gregory the Great, the Patriarch of Rome at that time, had revised from the previous offices. It had been previously revised in 494 by Gelasius and in 457 by Leo the Great. Vigilius, patriarch of Rome, writing in 538, testifies that even this early "the canon," or fixed part of the service, and order of prayers were esteemed very ancient, for he says they had received them from apostolical tradition. It must be remembered that at first, and probably till the end of the period of persecutions at the beginning of the fourth century, Christian liturgies were only preserved "by memory and practice," and when in conjunction with this it is remembered that the bishop of each church possessed the authority of improving the liturgy by the addition of new ideas and rites, the substantial agreement that is found in all essential points between the four great families of the most ancient liturgies of which traces have been preserved, the Oriental, the Alexandrian, the Roman and the Gallican, stretching as they do over the wide extent of country from the Euphrates to Spain, it seems difficult to place their origin at a lower period than the Apostolic age. Where such large "liberty" existed, it could have been scarcely anything else but reverence for the apostolic source from which the original liturgies were derived, that prevented an infinite variety of formularies, and preserved the substantial uniformity which we find to have prevailed in vast districts of the primitive church." But, it may be asked, was there not such a break from these old offices at the time of the Reformation as to make our present service virtually a new one? It would be a sufficient answer to this, that notwithstanding the great change that undoubtedly did take place the great body of the nation, even those most averse to the changes, continued to worship in the churches through them all, and even after the final revision in Queen Elizabeth's time, out of 2,400 parochial clergy not two hundred refused to conform, nor did even the Pope himself consider the alterations made of an essential character that he offered to sanction the Book, if the Queen would own his supremacy. He complained that many things were omitted from the prayer book, which ought to be there, but he admitted that the book nevertheless contained nothing contrary to the truth, while it certainly comprehended all that is necessary to salvation. And the changes that were made in the service can be shewn, with very few and small exceptions, and have been shewn by such learned liturgists as Mr. Palmer and Mr. Freeman, to have been only a return to more primitive types of service. It would be impossible to enter into details to prove this now, suffice it is to say in the words of the former writer, who thus sums up his great study of the subject: "It will be seen that Romanists are loud in their hostility to our liturgy, which in form and substance rather resembles the ancient Gallican, Spanish, Egyptian, Oriental liturgies, than the Roman; while the expressions of our ritual are either taken from those liturgies just mentioned, or else from the English offices which had been used in this country from the 6th century, and were then derived from the primitive Roman office for the first four or five centuries after Christ; so that most of the expressions of the English ritual have continued in the church for above 1200 years, and in the Christian church for 1400 years, many parts we trace back for 1600, much to the apostolic age. If the modern Roman offices bear any resemblance to the English, it is in those points in which both resemble the offices of the primitive church (Palmer p. 2). And surely it is no small matter to know and to feel that we are offering up our worship to Almighty God in forms and words that have been hallowed by the use of centuries of worshippers, and which are still being used by millions (250,000,000) in every quarter of the earth. But we must pass on to a still more important subject—the unity of faith. And here, I dare say, some will be inclined at once to object "Why, there is a vast

difference in the faith of the church, even of the clergy at the present moment, one is high church, another low, another broad; you must settle what the faith of the church really is before you attempt to show its continuity with former times, and that I think you will find rather a hard matter." It is most true that we must settle what the faith of the church really is before we attempt to trace its continuity, but to do this is not such a hard matter as some seem to suppose. The fact is there is a great deal of misunderstanding on this question. Matters of opinion are very frequently mistaken for matters of faith, and often the warmest controversies, giving occasion to the most uncharitable utterances and deeds, have been waged among men, on subjects the exact definitions of which are not properly matters of faith, but upon which differences of opinion are (and ought to be) quite allowable. Very notably has this been the case with the interpretation to be put upon the words of our Lord in instituting the holy communion, "This is my body, this is my blood." The cardinal error of the church of Rome has been to endeavour accurately to define doctrines, that the early church in truer wisdom left undefined, and to bind on her people such interpretations as articles of faith. It has been equally the mistake of those who have separated themselves from the unity of the body of Christ. They went forth to worship separately because they considered a certain form of worship, or a certain interpretation of doctrine so essential that they could not worship with those who did not hold the same opinions. Their descendants indeed will very often, if not generally, say that it does not matter where we worship, that we are all going the same road; but this was certainly not the opinion of those who first disented from the then one recognized mode of worship, or they would not have taken such a step as separation which then meant far more than it seems to do now. Our church has not fallen into this mistake; she may have expressed her mind on doctrines that had been long in dispute in the church, and have given to those who were to be her authorised teachers these definitions as guides by which they were to be bound, but she imposes nothing more on the lay members; that is the vast majority of her body, or indeed on any one, as necessary to be believed for salvation, except the articles of the Christian faith contained in the creeds. This is often forgotten, but cannot, I think, be too strenuously insisted on. The creeds are our church's only authorized conditions of communion in matters of faith. But this is required. When a person is received into the body of the church by baptism, the Apostle's creed is rehearsed and he is asked if he believes it and he has to answer, "Altho this I steadfastly believe." When the soul is being prepared for death the same creed is rehearsed the same question as at baptism is put and the same answer given. Every time the sanctuary is entered for public worship the same confession of faith is made. When however we approach the holy communion as every member of the church is bound to do at least three times a year as a condition of living membership, we have to express our faith in the words of another creed called the Nicene. In these two creeds then, I again repeat, is embodied all that is deemed essential in the faith of the church. These are her watchwords, her symbols and in their continual use we trace her continuity in faith with the church of the Apostles. What then is the history of those creeds? They are both alike, simply expansions of the formula in which our Lord commanded all people to be baptised. When people were converted from Judaism or Heathenism they were expected to make a profession of the faith that as Christians they accepted. This was doubtless at first very short and simple and given in the interrogative form. St. Cyprian, bishop of Carthage, writing about the middle of the third century gives us the form that had been used in that church probably for very many years: "I believe in God the Father,

Continued on sixth page.

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Oh, if he stinned he suffered! Let him rest,
Who, in this world, had little but pain!
The life of patient virtue still is hard,
But there he seems to have been restrained.
The stirring tempests of the heart and brain,
Soul that is driven mad by the deep,
Their passions faint and their struggles vain;
Men that in nature's grief their souls keep,
With marble lips, and eyes that burn but cannot weep.

His music died not—nor can ever die—
Blown round the world, as every wandering wind;
The count, lowering in the midnight sky,
Still seems to be of glory far behind.
Death cannot quench the lustre of the mind,
Nor hush the song which Beauty sings;
Still in the Poets' soul must Nature find
Her voice for every secret that she brings,
To all that dwell beneath the breathing of her wings.

The silent wave of Time's eternal sea
Rolls over the price of the dead;
But, written on those waters, far and free,
How bright, how fleet his story seems to be!

Black gleams the deep beneath, but over-
head
All shines in glory as with the orb of light,
While, like a spirit soaring from a mortal's bed,
Far the court celestial, through the ether
rings,
Floating up the crystal slopes of God's own
mountain head.

—Verses from William Winter's Poem "Municipal Forum."

Napoleon and His Library.

Many of Napoleon's biographers have incidentally mentioned that the like one of them (M. Thiers) used to carry about a certain number of favorite books wherever he went, whether traveling or campaigning; but it is not generally known that he made several plans for the construction of portable libraries which were to form part of his baggage. Some interesting information upon this head is given us by M. Louis Barbier, who for many years had the care of the Louvre library, and who bases his information upon some memoirs left by his father, who was librarian to Napoleon himself. For a long time Napoleon used to carry about the books he required in several boxes holding about sixty volumes each. These volumes, which were either two or three inches thick, were placed inside the boxes, which were supplied by the well-known cabinet-maker, Jacob. They were made of mahogany at first, but it was found that this was not strong enough for the knocking about they had to sustain. M. Barbier had them made of oak and covered with leather. The inside was lined with green leather or velvet, and the books were bound in morocco. There was a catalogue for each case, with a corresponding number upon every volume, so that there was never a moment's delay in picking out any book that was wanted. As soon as the emperor had selected his headquarters during a campaign these cases were placed in a room which was intended to be his study, together with the portfolios containing his letters and maps. In course of time, however, Napoleon found that many books which he wanted to consult were not included in the collection, and upon inquiring the reason was informed that they would not fit into the cases. This, of course, was an answer which did not satisfy one so imperious, and, while residing at Bayonne in 1808, he dictated the following memoir, which was sent to M. Barbier: "Bayonne, July 17, 1808.—The emperor wishes to form a traveling library of one thousand volumes in small 12mo, and printed in handsome type. It is his majesty's intention to have these works printed for his special use, and in order to economize space there is to be no margin to them. They should contain from 50 to 100 pages, and be bound in covers as flexible as possible, and with spring backs. There should be 40 works on religion, 40 dramatic works, 40 volumes of epic and 60 of other poetry, 100 novels, and 60 volumes of history, the remaining being historical memoirs of every period."

The claudy.

To unity test the cholera germ known as the common bacillus two Italian doctors make a proposition to eat of gelatine containing it in such a quantity as scientific men decide sufficient to induce the disease. They make the condition that in case of their death their families shall be taken care of.

Alexandre Dumas has in his study a small painting by the late Eugene Delacroix. He refuses to sell it for \$10,000, yet he only paid the unfortunate artist \$100 for it, and even then poor Delacroix wanted him to be paying a daring price. "All!" replied Dumas, "you reckon with contemporary imbecility; I with future extravagance."

A shoe dealer of Lynn, Mass., has just received an order for a gigantic pair of shoes from Rev. J. M. Furman, a colored clergyman of Charlotte, N.C. Mr. Furman weighs 420 pounds and is six feet ten inches in height. The shoes which are to be forwarded to him are marked No. 35. Their length is 20 inches and their greatest width 7 1/2 inches.

Thomas Johnson, of Adairville, has in his possession an old-fashioned "skillet" which has been in use in his family over 100 years. His grandmother, who lived near the battle field of Guilford Court House, in North Carolina, had the skillet in her house when it was burned by the British in 1781. It has the marks of the burning on it to this day.

"An ideally pure water," said Professor Willis G. Tucker, in an address before the Albany Institute, the other night, "should be colorless, tasteless and odorless, though little such exists in nature, and these properties are not necessarily proof of purity. Water may be as clear as crystal, and yet carry typhoid fever from a haulet on one side of a mountain to dwellers on the other in the celebrated case of Lausanne, Switzerland."

Ancient Pyramids.

Oh, yes; I forgot the pyramids at San Juan Teotihuacan, twenty-seven miles from Mexico. It is believed they were built by the Toltecs some twelve hundred years ago. The largest two pyramids are said to have been dedicated to the sun and moon respectively. One is 490,662 feet at the base and 180 feet high and is built of blocks of basalt and trachyte rock. The moon pyramid is also very large, and then there are a great number of smaller ones, from ten to thirty feet high, said to have been dedicated to the stars. Several of the stations along the line of the road are manufacturing towns, and we had the good fortune to travel all the afternoon with the owner of a large calico factory, Mr. Roman de Lacourain, of the City of Mexico. He was born in Mexico, but his parents were Spaniards, and one of his brothers is now an admiral in the Spanish navy. He himself was educated in Germany, and we found him, as we found a great many other gentlemen in Mexico, to be our superior as regards education and refinement. That was the conviction we arrived at, that no matter how low the laboring classes of Mexico may be, the higher classes will compare favorably with the most intellectual and best educated people of the United States or Europe. Mr. de Lacourain is a director of the National art gallery of Mexico and vice president of the Mexican branch of the New Orleans exposition. Cor. St. Louis Republic.

RAILROAD STORIES.

Superstitious Engineers—A Dream, and a Train Behind Time.

During a recent convention of locomotive engineers in this city, a number of them were invited to the house of a local railroader to meet gentlemen from 'be various other branches of railroading.' As the evening wore on, the grizzled old throttle-pullers and their friends fell to telling anecdotes and experiences, from which the following were taken:

"Locomotive engineers are very superstitious," remarked the first speaker. "One of the queerest cases that I know of illustrative of this tendency," he continued, "was that of old Adam Brown, who ran an engine on the Northern Pacific for many years. Adam, who was a German, was quite an eccentric person anyway, and had a habit of approaching the climax of his yarns, of which he was an industrious spinner, by the introductory announcement that 'we was - and a goin' round the corner, about forty miles an hour'—under such circumstances a cow's tail would be discovered waving a danger signal, or some other emergency would present itself, calling forth a display of the ingenious Adam's presence of mind and dexterity.

"Well, on the night in question Adam was pulling a mixed train—that is, one composed of both passenger and freight cars—out of Duluth, the village made famous by Proctor Knott's allusion to it as the 'Zenith city of the unsalted seas.' I was train-dispatcher for the Northern Pacific, whose trains ran over a joint stretch of road from Duluth to Northern Pacific Junction, and were not under our immediate control until after passing the junction.

"Adam's train left Duluth on time, but arrived at the junction late. We could obtain no satisfactory answers to our inquiries regarding the time lost, the conductor reporting everything all right so far as he was concerned. The train continued to lose time, however, and reached Brainerd, two end of the division, where I was stationed, five hours late. I tackled the conductor for an explanation when he came in, and what do you suppose he told me? Why, that Adam dreamed the day previous that a huge tie had been strapped across the track by train-wreckers. The whole surroundings were so vividly impressed upon his mind, and he had awakened just as the engine had touched the tie. So firmly did he believe in the 'premonition' that he could not be induced to run along at the usual speed but crept along all night.

"The engineers appear to have a strong belief in the strange influence that seems to attach to some engines, and not altogether without cause. The old No. 47, which used to run on the Dakota division of the Northern Pacific years ago, was one of these cases. She was wrecked at least half a dozen times within a few months from various causes, and we never felt confident when she was on the road."

"Recently I boarded an engine on a train coming west from Sacramento," said another, "the engineer of which was an old friend of mine. Noticing a horseshoe hanging in his cab, I asked him why he carried it. 'I'll tell you, Tom,' said he. 'For a month I was never able to make our time; if it was not a breakdown the engine would not steam, or we'd be troubled with hot boxes, or perhaps go into the ditch. At last I got the horseshoe, and on my oath, I've not had a bit of trouble since. We haven't been ditched once; have had no trouble in getting up steam; the boxes have run perfectly cool, and the machine hasn't so much as slipped an eccentric or blown out a soft plug.'"

"I was breaking in a new chap on the Mojave division, a few months ago," chimed in an Atlantic and Pacific engineer. "Upon these the mirages were very misleading until one becomes accustomed to them. All of a sudden the new man pulled the whistle. I looked up and asked why he had done so. 'Why,' said he, 'we're right

at the station.' I said nothing, and after about ten minutes he whistled again. Well, we ran on for some time and still no station. Finally the man jumped up and told me to take the machine. 'I wouldn't run an engine in such a country,' said he, 'for \$100 a day.'"

The last man's story was one which is related on railroads in all parts of the country. In his experience it occurred on the Central Pacific.

"We were going east through Nevada one night," he said, "when old Jack O'Brien, who was hauling us, whistled 'down brakes.' Everybody turned out, and there, just ahead, was a headlight bearing down upon us. We stopped and sent a brakeman out to flag the approaching train. In the meantime we had rounded a curve and the headlight was invisible. After waiting awhile we pulled ahead slowly, our flagman well in advance, and pretty soon came to a stretch of level track and there, just above it, in the distance, rose the glorious October moon, high enough by that time to no longer resemble a headlight."—San Francisco Call.

The Wise Jurymen: A Jurymen who had Assisted in Reaching a Wise Conclusion in Several Cases of Importance was Complimented by the Lawyers on his Wisdom, and he replied: "Really, I deserve no praise for what you mention for I was sound asleep during your arguments." Moral: The best Lawyer the wisest the Verdict.—Detroit Free Press.

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QU'APPELLE STATION.

BRANCH—FT. QU'APPELLE.

QU'APPELLE

Stove and Tin Depot.

E. WISMER

While returning thanks for past patronage, would direct attention to a large stock of

Stoves and Tinware

My Stores are from the best manufacturers, and were selected to meet the requirements of the Northwest trade.

QU'APPELLE STATION.

Lansdowne Hall

QU'APPELLE.

Billard & Pool Tables.

H. J. EDWARDS,

Lessee.

Carpenter.

J. B. ROBINSON

Contractor, Builder,

ETC., ETC.

QU'APPELLE.

All Work in my Line will Receive

Careful Attention.

The Nor West Farmer

Wants Manitoba

And the North West

TO YIELD A GREATER RETURN TO THE FARMER.

We are doing our best to bring about this happy state of affairs, and want the help of every intelligent man in the prairie provinces.

The Nor-West Farmer

AND MANITOBA MILLER.

Is devoted to the interest and advancement of agriculture in the prairie provinces of Canada. It is filled each issue with running over with information, facts and practical experiences relating solely to the best methods of prairie farming in all its branches. It is for this reason invaluable to the farmers and stockmen of the country, while its Household and children's department presided over by a lady, makes it a most interesting companion at the fireside for the "good wife and bairns."

HELP ALONG OUR GOOD WORK

By Sending in Your Subscription.

Only \$1.00 per Year

To everyone who subscribes before February 1st, we will give free a copy of the greatest home companion, "Home and Health," a book of 400 pages, brim full of useful, curious and interesting information.

Write to the office of publication for a copy of the great prairie journal for this winter, or better still subscribe and receive the published list.

THE NOR-WEST FARMER PRINTING AND PUBLISHING CO. (LIMITED),
WM. CLARK, Sec. Treas.
C. B. KEASLEY, SIND.

We have made arrangements with the publishers of the above prairie journal to club it with THE QU'APPELLE PROGRESS. The regular subscription price of the two is \$2.00, but by the clubbing arrangement we can enable to offer both for \$1.75 for one year.

GRAND
COLONIAL EXHIBITION

In London, England, 1886.

FOITY-FOUR THOUSAND FEET

RESERVED FOR CANADA.

First Royal Exhibition Commission since 1862.

THE COLONIAL AND INDIAN EXHIBITION to be held in LONDON, England, commencing May 1st, 1886, is intended to be on a scale of great magnitude, having for object to mark an epoch in the relations of all the parts of the British Empire with each other.

In order to give becoming significance to the event, a Royal Commission is issued for the holding of this Exhibition, for the first time since 1862, and His Royal Highness the Prince of Wales has been appointed President by Her Majesty.

The very large space of 54,000 square feet has been allotted to the Dominion of Canada by command of the President, His Royal Highness.

This Exhibition is to be purely Colonial and Indian, and no competition from the United Kingdom or from foreign nations will be permitted, the object being to exhibit to the world at large what the Colonies can do.

The grandest opportunity ever offered to Canada is thus afforded to show the distinguished place she occupies, by the progress she has made in Agriculture, in Industry, in the Manufacture of Goods, in the NEAREST IMPROVEMENTS IN MANUFACTURING MACHINERY AND IMPLEMENTS, in PUBLIC WORKS BY MODELS AND DESIGNS; also in an adequate display of her vast resources in the FISHERIES, and in FOREST and MINERAL wealth, and also in SHIPPING.

All Canadians of all parties and classes are invited to come forward and vie with each other in endorsing on this great Occasion to put Canada in her true place as the premier colony of the British Empire, and to establish her proper position before the world.

Every farmer, every producer, and every manufacturer, has interest in assisting, it having been already demonstrated that extension of trade always follows such efforts.

By order,
JOHN LOWE,
Sec. of the Dept. of Agriculture,
Ottawa, Sept. 1st, 1885.

THE

Toronto Weekly Mail

THE MAIL

The great organ of the Conservative party of Canada, is recognized as a newspaper unsurpassed in all the requirements of a first-class newspaper. The Weekly Edition contains all the news of the week, both home and foreign, a story page, an agricultural page, a family page, etc. It is unsurpassed as an entertaining, pure and trustworthy general family newspaper. Our special clubbing terms bring it within the reach of all. Address,

THE MAIL,
Toronto, Ontario, Canada.

SPECIAL OFFER

To all subscribers to THE QU'APPELLE PROGRESS who desire it, we will furnish the WEEKLY MAIL for one year for 75 cents, making the price of both papers only \$1.75 for one year. An arrangement with the publishers enables us to do this. Take advantage of this chance.

EVERY DESCRIPTION OF

BOOK AND JOB PRINTING.

Executed at the office of

The Qu'Appelle Progress.

THIS IS YOUR OPPORTUNITY

Do you want a splendid, handsomely bound story book? You can have your choice out of the best that are published with very little effort, if you will only make up your mind to it. The books are splendidly bound, and are the productions of the best known authors, which is a sufficient guarantee that they will not only afford amusement but be a source of profit.

Write to the office of publication for a copy of the great prairie journal for this winter, or better still subscribe and receive the published list.

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CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Novas, 149 Power's Block, Rochester, N. Y.

Engagements in England.

English girls seldom marry before the age of 22 or 23; some marry well at the age of thirty. A marriage in England is not arranged in a few days or even in a few months. A young man of about 20 engages himself to a young lady of say 18, and the lovers remain thus engaged for three or even five years. These are the woman's good times. During the engagement she enjoys almost all the sweets of married life without any of its troubles, and she is free. Sometimes she does her best to make the engagement last as long as possible. She pretends to murmur words of love to her betrothed to shutting herself up with him in some semi-detached cottage wherein to be bemoan the high price of bread and butter and coal. On the day she is married she is settled, as they say in England, that means that she is established. I would think the engagement "settled" more correctly by saying that her business is done for her. I do not wish at all to convey the idea that woman finds no happiness in the English household; nothing is farther from my mind. I think, on the contrary, she can enter it with more confidence than her sister across the channel, because she assumes much less responsibility and because her mother has invariably versed her most thoroughly in domestic economy. Women in England know nothing at all about their husbands' business, no more than the clerk knows about the private affairs of his employer; and it is even a difficult matter for her to say whether he is making a fortune or on the verge of bankruptcy. When her husband dies an English woman who has no fortune may become a governess, a housekeeper, or a nurse. That is servitude. And Englishman gives his wife so much a month for household expenses, and so much for her wardrobe—her wages, as it were. She never goes to surprise when he learns one fine morning that her husband is taking her to a sumptuous rhode, nor when she learns that they must move some evening in the dark without making any noise. She goes with the furniture—in a double sense.

Publisher's Notice.

OUR RATES.

Subscription price: \$1.00 per annum, in advance, for single copies 5 cents. The rates for our advertising space by contract are as follows:

	One	Three	One
One column	\$10.00	\$25.00	\$35.00
Half column	5.00	12.50	17.50
Quarter column	2.50	6.25	8.75
Two inches	3.00	5.00	10.00
Three inches	2.00	4.00	8.00

Business cards \$1.00 per month payable quarterly.

The above rates do not apply to auction sales, entertainments, tenders, meetings, legal notices, or anything of a transient nature. Transient advertisements, 10 cents per line first insertion, 5 cents per line each additional insertion. Yearly advertisements allowed to be changed monthly, if offered \$1.00 will be charged for each additional change.

Business locals, 50 cents for first twenty-five words, 2 cents for each additional word. The publisher reserves the right to refuse to insert advertisements of a questionable or objectionable character.

Address, JAMES WEIDMAN, Qu'Appelle Station, Assin. B. J. WEIDMAN, Proprietor.

Fancy Goods,

Toys, Jewelry, Wedding Rings, Xmas Gifts, Albums, Prayer Books, Bibles, Story Books, poems, plush and bronze picture frames, School Books and Stationery, Xmas Cards, Brigg's Stamping patterns and Berlin wool always on hand.

Millinery, mantle & dress making in connection.

Mrs Stone & Murdock

The Qu'Appelle Skating Rink

The Largest and Best Ice Rink west of Winnipeg to the coast.

Terms as follows: Admission 25 cents. Season Tickets, \$5.00. Ladies, 25 cents. Boys under twelve, \$3.00. Opening night free.

JOHNSTONE & GORRELL, Proprietors. Qu'Appelle Street, Qu'Appelle.

If want a Sewing Machine, Organ or Piano, consult

JAMES WEIDMAN, Agent.

Notices.

NOTICE.

NOTICE IS HEREBY GIVEN that an application will be made on behalf of the NORTH WEST CENTRAL RAILWAY COMPANY at the next session of the Parliament of Canada, for an Act to extend or continue the Charter of the said North West Central Railway Company, already empowered to construct a Railway from Brandon to Battleford, and other points and to enlarge the time for the construction and completion of fifty miles of the said Railway for one year further, or for such time as may be deemed necessary, and for other amendments and purposes.

Toronto, 20th Nov. 1885.

JAMES BEATY, President of the N. W. C. R. Co.

NOTICE.

In addition to the Acts mentioned in the Schedule to "The North West Territories Act, 1880," as being applicable to the North West Territories, the following Acts of the Parliament of Canada have been extended by Proclamation to the said Territories:—

On the 12th July, 1882—31 Vic. cap. 60 intitled "The Fisheries Act."

On the 12th July, 1882—36 Vic. cap. 65 intitled "An Act for the better Protection of Navigable Streams and Rivers."

On the 25th April, 1883—32-33 Vic. cap. 28 intitled "An Act respecting Vagrants."

On the 15th July, 1885—47 Vic. cap. 37 intitled "An Act for the suppression of Voluntary and Extra Judicial Oaths."

On the 25th April, 1883—37 Vic. cap. 43 intitled "An Act to amend 'An Act respecting Vagrants.'"

On the 25th April, 1883—41 Vic. cap. 31, intitled "An Act to remove doubts as to the power to imprison with hard labor under the Acts respecting Vagrants."

On the 15th July, 1885—The 13th, 16th, and 45th, Sections of 32-33 Vic. cap. 29, intitled "An Act respecting procedure in Criminal Cases, and other matters relating to the Criminal Law."

On the 17th July, 1885—44 Vic. cap. 26, intitled "An Act to provide a Declaration to be taken by Employees on Telegraphs under the control of the Government, and to provide for the punishment of telegraph operators and Employees who divulge the contents of certain telegrams."

By Command of His Honor, the Lieutenant-Governor of the North West Territories.

A. R. FORGET, Clerk of Council.

Regina, 15th January, 1886.



Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal" will be received at this office until the arrival of the Eastern and Western mails, Friday, the 25th day of JANUARY next 1886, for raising the walls of the locks, weirs, and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit Level between Thorold and Ramsey's Bend, near Humberstone.

The works, throughout, will be let in sections. Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next 1886, where printed forms of tender can be obtained. A like class of information relative to the works north of Alburgh will be furnished at the Resident Engineer's Office, Thorold; and for works south of Alburgh, plans, specifications, etc., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed form, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars of more, according to the extent of the work, and the section must accompany the respective tenders, which sum shall be forfeited if the party tendering desires entering into contract for the work, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender.

The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender, but by order.

A. E. BRADLEY, Secretary.

Department of Railways and Canals.

Ottawa, 7th December, 1885.

AVIS.

AVIS est par le présent donne que le mande sera fait de la part de "The North West Central Railway Company," a la prochaine session du Parlement du Canada, afin d'obtenir une Act d'extension de continuer la chartre de la dit "North West Central Railway Company" déjà ayant le pouvoir de construire un Chemin de fer de Brandon a Battleford et d'autres places, et de prolonger le temps pour la construction et pour l'completion de cinquante milles de dit chemin de fer, pour un an de plus, ou pour le temps qu'on puisse penser necessaire, et pour des autres amendements, et des autres intentions.

JAMES BEATY, President de la N. W. C. R. Co. Toronto, 20th Nov. 1885.

Marriage Licenses.

J MIMMACK

ISSUER OF

MARRIAGE LICENSES, RAPID CITY



Provincial Statutes of Manitoba.

Liquor License Act.

The following applications for Licenses have been received:

George Thomas Lordy, Morden.

London Cook, Oak Lake.

Wm. Thompson, Oak Lake.

R. LA TOUCHE TUPPER, Secretary to Board.

Winnipeg, Dec. 20th 1885.

C. COTTINGHAM

Harness, Boots and Shoes, Rapid City.

HOW TO MAKE A CUP OF



Excellent Coffee

At a Moment's Notice Anywhere.

USE

Lyman's Concentrated Extract of Coffee.

Prepared by a New and Scientific Process, from

CHOICE SELECTED COFFEE

Freshly roasted and ground expressly for the purpose of making a superior quality of coffee. QUALITY AND FLAVOR acknowledged to be THE BEST wherever tried.

For Sale by Grocers & Druggists

In 1 lb., 1/2 lb. and 1/4 lb. bottles.

Trial Size 5 cents a Bottle

Full directions with each bottle.

THE NEW RAYMOND SEWING-MACHINE

THE FAVORITE

FOR FAMILY USE.

HIGH ARM-HIGH FINISH

Easy, Silent, Durable.

All the "Raymond" Sewing-Machines are fitted with the Patent

Automatic Bobbin Winder

CHAS. RAYMOND, MANUFACTURER, GUELPH, ONTARIO.

THE FOURTH SESSION

OF THE

Rapid City Academy

Will commence on

TUESDAY, OCT. 20, 1885.

While the school is specially arranged to meet the wants of older students, boys and girls who are well advanced may be admitted at the age of 12. Particular attention is paid to the preparation of teachers for the non-professional examinations, and to the work for an ordinary business education.

The boarding house is conducted on the Club System, which places board at actual cost.

FEES MODERATE.

For full information apply to S. J. McKee, R.A., Principal.

Rapid City, Aug. 1885.



Public Notice.

LEGISLATURE OF MANITOBA.

NOTICE RELATING TO NOTICES FOR PRIVATE BILLS.

48. No petition for Private Bill is received by the House after the first five days of the session.

50. All applications for Private Bills, properly the subject of legislation by the Legislative Assembly of Manitoba within the purview of the British North America Act, 1867, whether for the erection of a bridge, the making of a railroad, telegraph road, or telegraph line; the construction or improvement of a harbor, canal, lock, dam, or slide, or other like work; the granting of a right of ferry; the incorporation of any particular trade or calling, or of any joint stock company; or otherwise for granting to any individual or individuals, any exclusive or particular rights or privileges, whatever; or for doing any matter or thing, which in its operation would affect the rights and property of other parties, or relate to any particular class of the community; or for making any amendment of a law nature to any former Act, shall require a notice, clearly and distinctly specifying the nature and object of the application and where the application refers to any proposed work, indicating generally the location of the work, and signed by or on behalf of the applicant, such notice to be, during four weeks, between the close of the next preceding session, and the time of the consideration of the petition, published in every issue of the Manitoba Gazette, and in two other newspapers as aforesaid (one in English and one in French), and within one week from the first appearance of such notice in the Manitoba Gazette, a copy of said Bill, with the sum of one hundred dollars for each ten pages, or fraction thereof, shall be placed by the applicant in the hands of the Clerk of the House, whose duty it shall be to get the Bill printed forthwith.

51. Before any petition praying for leave to bring in a Private Bill for the erection of a toll bridge is received by the House, the person or persons intending to petition, for such Bill shall, upon giving notice prescribed by the preceding rule, also, at the same time, and in the same manner, give notice of the rates which they intend to ask, the extent of the privilege, the height of the arches, the interval between the abutments or piers for the passage of rats and vessels, and mentioning also whether they intend to erect a draw bridge or not, and dimensions of the same.

C. A. SADDLER,

Clerk of the Legislative Assembly of Manitoba.

Corinthian Lodge, No. 15

A. F. & A. M. G. R. M.

The Regular Communication of the above Lodge takes place on the first Tuesday of every month. By order

W. J. WEBB, Secretary.

CARRIAGES & BELLES.

Attorneys, Solicitors, Notaries, Conveyancers, etc.

SECOND AVENUE, RAPID CITY.

MONEY TO LOAN.

ALBERT CANES. R. A. NILES.

David Butchart

TAILOR,

Next Door to Standard Office,

Rapid City.

New Suits made, Repairing and Cutting done on the shortest notice.

QUEEN'S HOTEL

RAPID CITY.

GOOD BOARD AND STABLEING.

THOS. HUCKELL Prop.

MRS. D. BUTCHART

Wishes to announce that she is prepared to receive the traveling public, and

Meals and Lodging

AND STABLEING.

Second Avenue, Rapid City.

At the old Warner's House, formerly occupied by Mr. John Jamieson.

Parties and others will find good accommodations.

McFERRY & CO'S SEEDS

ALL THE LATEST SEEDS

ANNUAL 1886

Will be found in the Appendix to the present issue of the SEEDS OF THE YEAR. The seeds are all of the best quality, and are guaranteed to be true to name. The seeds are all of the best quality, and are guaranteed to be true to name. The seeds are all of the best quality, and are guaranteed to be true to name.

OUR FAMILY KNITTING MACHINES.

Recognized to be the BEST FAMILY KNITTING MACHINE IN USE.

And the ONLY MACHINE That will KNIT REEFED and FLAT WORK Perfectly.

A few of the many articles that can be made on our Family Knitting Machine are:—Hosiery, Mitts, Hose, Socks, Gloves, Caps, Ties, Trunks—all these can be made on this

OUR NEEDLE IS PERFECTION.

When the Patent Hub Stitched one and one-half inch and two and three inch perfect in elasticity, beautiful in appearance, more durable and perfect than the Hand Knitting

Our Machines make the only perfect seamless full fashioned

HOSIERY IN THE WORLD.

With many articles in the top flap in the article, Knit the correct Pattern's Ties, Cotton, Silk, or Tulle.

Knit girls can knit and knit up their pairs of socks in one day, and \$2.00 \$3.00 and \$4.00 can be made in one day.

Send for Free Catalogue and Testimonials from the Blind.

CREELMAN BROS.,

GEORGETOWN, ONT.

EVERY DESCRIPTION OF

BOOK AND JOB PRINTING.

Executed at the office of

The Qu'Appelle Progress.

The Dominion Organ and Piano Co.

Has the largest and most complete factory in the Dominion—1862-23.

Export Agents for the Dominion—1862-23.

Agents for the Dominion—1862-23.

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HOME & GOSSIP.

QU'APPELLE.

—Sunday is St. Valentine's day.
—See McMillan Bros' advertisement.
—Council met Saturday last; minutes next week.
—Boy wanted at THE PROGRESS office to learn the printing business.
—Bring your No. 1 hard wheat to Qu'Appelle and get 75 cents per bushel for it.
—The weather the past week has been very mild. The snow is nearly all gone and the sleighing is bad.

—His Honor, the Lieut.-Governor, has appointed Mr. W. S. Redpath an issuer of marriage licenses for the Northwest Territories.

—Messrs. McMillan & Bro. are determined to make Qu'Appelle the best wheat market in the Northwest. They are giving even better than Winnipeg prices for good wheat.

—Mr. Watson, Watson Mfg. Co., A. Holiday, Jno. Rogers, Winnipeg; H. J. Eberts, Indian Head; Jno. Gibson, Fort Qu'Appelle, registered at the Leland House this week.

—On Saturday last Baptiste Vandal and Pierre Vandal, two rebellion prisoners, passed through here on their way north. They had been under sentence at Stony Mountain, but were pardoned and released.

—The 24 o'clock system is to be adopted almost immediately on the western division of the C. P. R. THE PROGRESS has been using it for several weeks, thus helping to familiarize the system with its readers.

—J. S. L. McGinn, Jos. Campbell, W. W. McMillan, Chas. Talbot, A. Harper, Winnipeg; Col. McDonald, Crooked Lakes; W. B. Jackson, Miss McDonald, Chas. Willoughby, R. Green, Regina, are registered at the Queen's hotel.

—Messrs. Porley, Ross and Dr. Wilson, the delegates appointed by the Northwest Council to go to Ottawa in the interest of the Northwest, have arrived at the capital. The result of their visit will be watched with interest.

—We this week give the first half of the lecture delivered here on the 28th ult., by the Bishop of Qu'Appelle, on "the continuity of the church of England." The remainder of the lecture will appear next week. The importance of these lectures has led us to give them so much of our space.

—On Saturday morning last the Fort Qu'Appelle stage horses showed signs of being too well fed, and when passing THE PROGRESS office were going at a rate too speedy to be comfortable for the passengers. On turning rather shortly near the Methodist church, the sleigh was upset, throwing out passengers, mail and baggage. The horses ran into a bluff nearby and their run away was terminated by the trees. No damage was done.

—Mr. Lewis D. Little gives the following for publication:—"Many farmers in this vicinity having experienced a loss by having sown wheat the last season, will find the following receipt a safeguard against any smut that may be in their seed grain: Dissolve 1 lb. of sulphate of copper or blue stone in boiling water, and dip your seed grain in the pickle the night before sowing. One pound of blue stone is sufficient for four bushels of wheat."

—On Monday evening last, a Council of the Royal Templars of Temperance was organized with the following officers: Rev. Thos. Lawson, S. C.; James Weidman, Vice-Councilor; J. Selwood, Past Councilor; E. Daniels, Chaplain; J. W. Peters, Secy. (K. H. V. Buley, Treas.); A. J. McPhail, H.; Geo. Searff, G.; A. N. Wismer, S.; J. C. Richardson, A. S. Monday evening was fixed as the weekly night of meeting. The Royal Templars is a beneficiary order, giving its members the privileges of sick and death benefits at very low rates. Qu'Appelle Council starts under very favorable auspices.

—A chinook wind warned us up last week, and another from the same direction was blowing yesterday.

—Mr. Jno. Rogers, of Winnipeg and Mr. J. Arsenault, of Wapella, passed through here on their way to the settlements on the Saskatchewan, where they go in the interest of Government relief to the settlers who suffered by the rebellion.

—The following half-breeds undergoing imprisonment for participating in the Northwest rebellion, have been pardoned: Ignace Poitras, sr., Ignace Poitras, jr., Joseph Arcand and Moise Paranteau. They were confined in Regina jail, but being released went through here north last Wednesday.

THE CARNIVAL.

Messrs. Johnston and Gorrell's second masquerade carnival this season took place on Saturday evening last. Two days they had made the ice in rather unsuitable condition, still the skating was not bad, and everybody enjoyed themselves. A very large number appeared in costume, among which were the following:

Miss Adams, Snowshoer.
Mrs. Bootle, Snowshoer.
Mr. R. S. Alexander, King of hearts.

Mrs. Alexander, Queen of hearts.
Mrs. Pelley, Union Jack.
Mr. A. Sutherland, Johnnie Faa, the King of the gipsies.

Mrs. Stone, Elspeth Faa, the Queen of the gipsies.
Mr. Wm. Lucas, Dandy Jim, the colored duke.

Mrs. Lucas, La Pille de Rigement.
Miss Mulholland, Milkmaid.
Messrs. Geo. Robinson and A. Wheatley, Siamese twins.

Mr. A. F. Morgan, Texas cowboy.
Miss Florence Wismer, Red Riding Hood.

Corpl. Willis, Negro.
Miss McFarlane, Flower Garden.
Albert E. Walker, Negro girl.

Mrs. Bulyea, Bride.
Mr. A. W. Hodgson, Groom.
Miss L. McLane, Snowflake.

Miss Jessie Gibson, Fantasia.
Miss Minnie Wismer, Flower girl.
Mr. J. Browne, London Scottish Volunteer.

Jno. Wismer, Muscocompeting.
Miss Bulyea, the bandit's daughter.
Miss McKee, Britannia.
Miss C. Gibson, mule-dressy.
Mr. L. W. Mulholland, Cow boy.
Mr. D. W. Macdonald, Dick Dadd.

Mr. W. Fellows, Bicyclist.
Miss S. Gibson, Gipsy.
Dr. Carthage, negro gigante.
Mr. W. P. Barratt, Papa's ghost.
Mr. E. W. Brine, Cuffee.
Mr. Harry Leonard, Cricketer.
Mr. J. H. Browne, Cricketer.
Mr. T. Johnson, Stote trapper.
Mr. T. Newell, Naval officer.

The last four named were from Fort Qu'Appelle.
Major Short, S. H. Caswell and T. T. Thomson, were appointed judges; they awarded the prizes as follows: best male costume, D. W. Macdonald; best ladies, Mrs. Pelley; best couple, Mr. Wm. Lucas; best boy's, A. E. Walker.

Among the most elegant and tasteful costumes were those of Mr. A. Sutherland, Mrs. Stone and Mrs. Bulyea.

WOLSELEY.

—Messrs. Pritchard & Grant's hall and supper next Tuesday night promises to be a big success.

EDGELEY.

—We would remind our readers of the Methodist church entertainment at Edgeley next Monday evening.

FORT QU'APPELLE.

—His Honor, Lieut. Governor Dewdney had a very pleasant trip to the settlements along the Qu'Appelle river last week. He visited the K. C. Industrial school and there met a number of the Metis and others who presented him with an address of loyalty. He arranged certain matters to relieve any distress existing among those who had suffered by the rebellion. He then went eastward along the valley, returning to Regina by way of Indian Head.

THE CRADLE.

On Dec. 19, Tp. 19, R. 16, on the 28th inst., the wife of Edgar J. Froom, of a daughter.

Holy Catholic Church.

"Its Continuity in England."

A Lecture Delivered by the Bishop of Qu'Appelle, Jan. 28.

Continued from second page.

in Christ the Son, and the Holy Spirit: I believe in the remission of sins and eternal life through the holy church." But the first substance of a creed to which a date can be positively fixed is that contained in the writings of Irenaeus, bishop of Lyons in 177. He had seen Polycarp, bishop of Smyrna, who was the disciple of St. John. This creed is of special interest not only in itself but a testimony to the unity of the faith, and to the wide district of the world over which it had even this early been spread. "The church," he says, though scattered through the whole world, even to the ends of the earth, yet having received from the Apostles and their disciples the faith in One God the Father Almighty; and then he proceeds to rehearse the faith in even more elaborate terms than our Apostle's creed, concludes "having received this proclamation and this faith, the church though scattered throughout the world carefully keeps it as though dwelling in one house, and believes in like manner as though she had but one heart and soul, and in accord therefore with she preaches and teaches and delivers as though she had but one mouth. For the languages of the world are dissimilar, but the effect of the tradition is one and the same. And in no other way have the churches established in Germany believed and delivered, nor those in Spain, nor among the Celts (i. e. almost certainly the inhabitants of what is now England), nor in the East, nor in Egypt, nor in Libya, nor those established in the middle of the world. But as the same God's creature, is one and the same in all the world, so too the preaching of the truth shines everywhere and enlightens all men who wish to come to the knowledge of the truth." It must be remembered however that for three or four centuries the creed of the baptismal profession was regarded as a secret treasure, only for the use of Christians too precious to be profaned even by publicity. It was therefore never written in full, only handed down by word of mouth from generation to generation, as late as about 450, Peter Chrysologus, archbishop of Ravenna, says: "Let the mind hold and the memory guard this pledge of hope, this decree of salvation, this symbol of life, this safeguard of faith, lest vile paper depreciate the precious gift of the Divinity, lest black ink obscure the mystery of light, lest an unworthy and profane hearer hold the secret of God." And the great St. Augustine says, "nor ought you by any means to use writing that you may retain these same words of the creed, but to learn them thoroughly by listening, nor when you have learnt them ought you to write them down, but ever to retain and recollect them by memory." Thus the words of the creed were preserved for many years only by traditions and this amply accounts for so few forms having come down to us in writings from the earliest times. That there were such forms however and that they substantially agreed with the very forms that we now use there is abundant evidence. Even in the Apostles, times, in the Acts and Epistles of the Apostles we may see that they were in use. Thus St. Paul reminds Timothy that he "has professed a good profession (or confession) before many witnesses," and charges him to keep that which is committed to his trust, "evidently a deposit of faith, for he adds 'avoiding profane and vain babblings and oppositions of science so called, who some professing have erred concerning the faith,' and again he says to him in the second Epistle: 'hold fast the form of sound words which thou hast heard of me,.... that good thing (or deposit) which was committed to thy keep.' So in like manner he gives thanks that the Roman church has 'adhered from

the heart that form of doctrine which was delivered to them," or as it is more correctly rendered in the margin and in the revised version 'to which we have been delivered.' It is a most striking phrase" says that learned writer Dr. Westcott, professor of divinity at Cambridge, "yet this is literally what St. Paul says when he speaks of the Christian creed. The phrase is as startling as it is openly true. Our creed whatever it really is or our sovereign master, or rather our inspiring power. 'We are delivered to it.' So again in his frequent allusions to 'faithful sayings,' it is more than probable that we have reference to well known forms of words and St. Jude again exhorts those to whom he writes to 'contend earnestly for the faith which was once delivered to the saints.' Put though the baptismal confession of faith was at first very brief, as errors arose concerning the nature of our Lord, it was necessary in order to defend the faith concerning his essential divinity which had always been considered to be implied in the baptismal formula, the name, one name, of the three persons—Father, Son and Holy Ghost—to expand and state more fully what was before accepted without question. As Jeremy Taylor well expresses it. "The church hath power to intend our faith, but not to extend it; to make our belief more evident, but not more large and comprehensive. If we have found out what foundation Christ and His Apostles did lay, we need not, we cannot go any further." And thus when the heresy of Arius who denied that our Lord was of the same nature with the Father and thus denied his essential divinity, a great council of the church summoned by the emperor Constantine at Nicea in Bithynia. This council which was attended by three hundred and eighteen bishops besides presbyters drew up that great confession of faith which is called after the place where the council was held. The creed framed at this council ended with the words 'We believe in the Holy Ghost.' The remaining clauses with the exception of the clause "and the Son" were finally accepted at the fourth council held at Chalcedon in 451. It is usually indeed attributed to the council of Constantinople in 381, but this seems to be doubtful though it is found in some writings seven years before that time. The clause concerning the procession of the Holy Ghost from the Son, was not accepted by any council of the whole church, but it is found first at a council of the western church held at Toledo 589. In the ninth century it was accepted by the church of Rome, and most unfortunately thus became one of the chief reasons for the separation of the eastern and western churches. However with this single exception it has the undoubted authority of the undivided church, and is the only creed that has the actual authority of a council of the church. The Apostles creed though usually considered the earliest on account of its greater simplicity is "found first in the exact form in which we now have it, in the writings of Irenaeus who lived about the middle of the eighth century, and though we find much of it in combination several centuries before that date, yet it was for all that time in a state of modification, one portion being changed or enlarged in one church and others in another." The tradition mentioned by this writer that the articles of this creed were written by the several Apostles each one being ascribed to one of the Apostles seems to have no foundation. However though the actual words of this creed in all their fullness may not be found till thus comparatively late, and though it may have grown gradually into its present form, the substance of it was certainly in use, and may very clearly be traced as the confession of the church's universal faith up to the very earliest time. In these two creeds then our church believe the "Apostles doctrine" to be enshrined and she guards them diligently and hands them on as her symbols or watchwords. The church of Rome has on her sole authority, and therefore (as being only a part of the church) most unwarrantably

added no less than thirteen articles in the creed called the creed of Pius IV., promulgated after the council of Trent in 1560, and now required as a profession of faith of all persons who join her community. The great dissenting bodies have, I believe, without exception, given up the public recital of those time honored symbols, and thereby, I hesitate not to say, very grievously imperil the continuance of the belief of their people in that deposit of the faith once delivered to the saints in all its fullness. The church of England alone maintains them as a constant witness, without any addition of her own requiring nothing more to be believed of her people for salvation. And in that faith she knows she is continuing steadfastly in the apostles doctrine. Nor is this all. As Professor Westcott has again very eloquently said, "The confession which we make is made practically in the same form from day to day by countless congregations in Christendom, and we thereby know that that which we have in common with all who bear Christ's name, is greater, immeasurably greater, than the special beliefs, however precious to ourselves, which keeps and must keep us apart. Nor may we stop here. The creed which thus binds us all together now, even in spite of ourselves, binds us to all the past. The history of the church is indeed sadly chequered, but there is no other history which can be compared with it; and from the first the creed we now have was substantially the symbol of its heroes. Interpretations, glosses, enlargements were added, but the outline was fixed in the second century at least, fixed in changeably. And I cannot suppose that anyone is insensible to the influence of this testimony of ages. As often as we repeat the creed of our baptism we repeat the words by which martyrs lived and died, the words under which new nations have been enrolled as soldiers in Christ's army, the words which have remained through every vicissitude the standard of the Christian belief. And he must be something less than a man who is not moved by the power of this unbroken fellowship with the past which makes us heirs of every victory of Faith."

(Balance of lecture next week.)

Qu'Appelle

Roller Mills,

We beg to announce that our Roller Mills at Qu'Appelle Station, are now in operation, and that we are prepared to supply the Farmers of the Municipality of Qu'Appelle, with Flour, Bran and Shorts, in exchange for Wheat on the most liberal terms.

We are also prepared to Chop Barley and Oats for Feed.

We will pay the following prices for wheat delivered at Mill: No 1 Hard 75 cents, No. 2 Hard 70 cents, No. 1 Northern 70 cents, No. 2 Northern 65 cents. These prices are higher than the prices paid on any other market in Manitoba or the North West Territories.

D. H. McMillan & Bro.

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